

# Eastern Churches NEWS - LETTER

*A quarterly publication of the  
Anglican and Eastern Churches Association*

No responsibility can be accepted either by the General Committee  
or by the Editor for the views expressed by contributors.

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**THE ANGLICAN & EASTERN CHURCHES  
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founded in 1864

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**EDITORIAL**

It is disappointing that the appeal made in the last issue produced only a single letter for the projected "Forum." One of the best proofs that our readers' interest in the Association is really alive is correspondence about the articles which we publish.

The present time is just right for our Association to attract more notice from the general public. A newly made reader who is professionally concerned with publication but whose anonymity must be maintained expresses a point of view which may be widely held. "You have a long way to go before achieving reunion with the Orthodox Church if the general ignorance of the public about that Church is at all relevant. But it is a good cause and the Archbishop's recent travels will no doubt have done a good deal to further it." To this we may add that the visit which his Grace undertook to the Holy Land, Constantinople and Rome is an event in ecclesiastical history of about the same significance as the first of the Crusades. Let us hope and pray that the Archbishop's pilgrimage will yield fruit that will spring up and increase.

In our June issue was a Report of the first theological commission of the Orthodox and Anglican Churches. A further means of strengthening our links with the Orthodox Churches was the holding of the first theological conference with the Church of Russia in 1956. In the next year the Archbishopric was created in Jerusalem, and now comes the good news of the founding of St. George's Theological College in Jerusalem, which inspires even greater hopes for success in linking the Anglican and Orthodox Churches more closely. Our best wishes and prayers are sent to its principal, the Rev. F. V. A. Boyes, and the tutor, the Rev. J. D. Wilkinson.

It was refreshing to listen to the Rev. Peter Bide's realistic address at the Annual General Meeting. He did not disguise the feeling of uneasiness experienced by Orthodox Christians about reunion when they reflect that their Church is The Church. Yet he stressed their determination to continue to make contact. He showed the concern of the Orthodox Church that theology, which is so much neglected in ordinary life, should be brought down to the level of ordinary people. As to Anglicanism, if its different branches stem from the system's structure, then it is surely important that its Catholic members should combine to join the movement for reunion.

In this country are several Orthodox Churches where Anglicans can be sure of a warm welcome if they wish to

attend the Holy Liturgy and enter into personal friendship with our Orthodox brethren. In London is a Russian Convent of the Russian Church in Diaspora and in Essex a monastery of the Russian Patriarchate. There is also, of course, the Greek Cathedral Church of St. Sophia in Bayswater.

St. Andrew's Church, Taunton, was recently used for the Holy Communion Service of the Eastern Orthodox Church. The Service had been arranged to join in prayer for Christian unity and more than 100 clergy and laity attended. *The Times* reported it thus: "Only Orthodox members took communion, but most of the congregation shared in the Orthodox custom of kissing the cross with which the priest had blessed them and partook of blessed bread. The celebrant was the Rt. Rev. Dionesius Kiwitz, an abbot in the Orthodox Church, who is acting at present as a parish priest in Bristol. The service was held with the approval of the Bishop of Bath and Wells."

Our Association is called to prayer and action. If every member in the New Year can secure one new reader and persuade him to join the Association this will mark an important step forward. We shall always be glad to send the News-Letter to parishes so that it may be exhibited in the book-case and even sold. We can also arrange for meetings on Orthodoxy to be held in parochial halls and colleges.

#### THE ANGLICAN AND EASTERN CHURCHES ASSOCIATION.

##### 96th ANNUAL FESTIVAL

The Divine Liturgy of the Eastern Orthodox Church was celebrated with a typical combination of devotion and splendour at the Russian Orthodox Patriarchal Church, Ennismore Gardens, on Saturday, 12th of November, on the occasion of the Association's 96th Anniversary.

The Rt. Revd. Bishop Anthony of Sergievo was the celebrant, assisted by Greek, Serbian and Russian clergy, and in the presence of the Bishop of London, the Anglican President, and of the Bishop of Apameia, representing the Metropolitan of Thyatira the Orthodox President, a congregation of about a hundred, Orthodox and Anglicans, clergy and laity, being present.

In a brief address Bishop Anthony referred to his recent visit to Russia, and spoke of the warm feelings and interest with which Russian Christians received the greetings he

conveyed from the Christians of the West. He had assured them of our prayers, and had been greeted with cries of "Pray for us," "We pray for you."

After the Liturgy members and friends partook of a buffet lunch in Holy Trinity Brompton Church Hall.

The Annual General Meeting, attended by about fifty people, was addressed by the Revd. Peter Bide, of the Faith and Order Dept. of the British Council of Churches. He spoke of the Orthodox insistence on Theology as being central to the Church as a whole, and on the Church as being the model of creation. He urged that if the Orthodox Church, in spite of its "absolutist" ecclesiology, i.e., its claim to be the true Church, is nevertheless more than prepared to remain in the ongoing Ecumenical discussions, Anglican Catholics should be equally prepared to do the same.

At the business meeting which followed, a report was made of the past year, the accounts passed, and future developments indicated. As its centenary approaches, "A.E.C.A." resolves to be of increasing use in the furtherance of Anglican/Orthodox unity on the basis of full dogmatic agreement.

#### ANNUAL MEETING OF THE IRISH BRANCH

The Annual General Meeting of the Irish Branch of the Association was held at the Church of Ireland Training College on November 14th. In the absence of the President, Archbishop Gregg, C.H., D.D., the chair was taken by the Chairman of the Committee, Canon R. R. Hartford, who mentioned that at the Meetings of the World Council of Churches at S. Andrews he had had conversations with the Russian Orthodox delegates, two professors from the Theological Seminary at Leningrad.

The report of the Committee was presented by the Hon. Secretary. In it mention was made of a number of books bearing on Anglican and Orthodox matters published during the previous year, including "The Validity of Anglican Orders," by Dr. Jerome Cotsonis, "The Greek East and the Latin West," by Philip Sherrard, "Anchored in God," a study of Mount Athos, by Constantine Cavarinos, and "A Commentary on the Divine Liturgy," by Nicolas Cabasilas.

The Hon. Treasurer, the Revd. W. I. O. MacDonald, reported a balance in hand of £6.

The adoption of the reports was proposed by Mr. M. R. Bruce, Chancellor of the Diocese of Down and Dromore, in which he gave a vivid and amusing account of two visits

paid to the Monasteries of Mount Athos. He stressed that Mount Athos is a peninsula to which no woman is ever admitted, where the intellectual climate is utterly different from anywhere else, and where the monks are ultraconservative with an absolute and unquestioning acceptance of tradition, especially in connection with the Blessed Virgin Mary, for whom they have an absolute devotion. At the moment there are only about 1,600 monks.† He concluded his talk with a vivid description of a celebration of the Liturgy in the Chapel on the summit of Mount Athos at sunrise on the morning of the Feast of the Transfiguration.

The adoption of the reports was seconded by the Revd. E. J. B. Matchette, Chaplain of the Missions to Seamen in Belfast, who described some of his contacts with Orthodox sailors in his work, especially when he was Chaplain at Basra on the Persian Gulf. The election of officers and committee followed and the meeting closed.

† *Vide* Review of Sherrard's book on *Athos*, *infra*.

#### FACING THE CRISIS IN THE MODERN WORLD

It is for me a great privilege, pleasure, and indeed blessing to write this article as one of the contributors to the News Letter of the "Anglican and Eastern Churches Association." The whole endeavour to which this Association offers its valuable services should, I think, be directed to face the crisis that our civilisation is undergoing these days. It is with this that we here in Athens are concerned, and for this reason we have set about a new work whose centre is the periodical "Syzetesis" (Discussion). This periodical is published in Greek. But, if possible, care will be taken for part of its material to be published in English so that those of our friends who speak or understand English may, in some way, come into touch with our work.

Meanwhile, I should like to point out that this endeavour is being made particularly with regard to Greece. In Greece soon after the war, in 1946, the Christian Union of Professional Men issued a message to the Greek people inviting them to abandon the negation of Christian values which prevailed during the 19th and the beginning of the 20th century and tried to impose itself as if in the name of science and of free thought.

This declaration was made known in many countries abroad, and I think it would be useful to repeat some of its points:

"The future of mankind, and more specifically of our own country too, depends first and foremost upon the laying of

true and unshakeable spiritual foundation for the life of contemporary man, whereby alone is it possible for true civilisation to exist.

"Such a foundation cannot be laid if the man of today fails to use that treasure of values which Christianity, the Christian faith and Christian ethics hold out to him. Estrangement from these values constitutes an abandonment of every well-grounded hope that mankind will be able to build up a future better than the present.

"Furthermore, such estrangement from Christian values is contrary to the conclusions of truly unprejudiced critical research into the great problems which are fundamental to man; and more especially to the conclusions being reached by contemporary scientific research, as carried on within the sphere proper to science, by strictly scientific methods and in a genuinely scientific spirit. Equally in the exact sciences, in physics and biology as in other sciences, the progress of contemporary research has demonstrated that the attempt to make it appear that science belies Christian faith is without any scientific support. No one has the right to involve science on the plane whereon stand the great metaphysical questions and to employ the name and prestige of science to support attacks against the Christian faith. On the other hand, departure from Christian standards ostensibly in the name of Art and of artistic creation in general, not only is not dictated by any necessity or utility relating to genuine artistic creation, but, on the contrary, constitutes a dire blow delivered against Art, and displaces it from the place of leadership which is becoming to Art in a genuine civilisation.

"Finally, the education of the individual, especially the upbringing of children and the culture of youth, insofar as it is not based upon full respect towards Christian values, leads of necessity to failure, to the spiritual under-nourishment of the rising generation and to a crippled moral condition. By contrast, the Christian ideal of education will supply the basis and the hope of success to every truly progressive effort for successfully solving the problem of educating temporary man.

"These conclusions coincide with the turn observable in modern science and in thought in general, a turn constantly manifested in the most solemn manner through the lips of first-class contemporary scientists and in general workers of the mind throughout the world. Independently of what was done in other times, today science, no less than living and recent art, well knows how to respect the Christian faith and its unsurpassed creative value. The Greek people must have in mind this development, and must no longer give credence to obsolete views on the relation of science to the Christian

We must all wish and pray that Christians may prove themselves able to prevent this disappointment. What the real course of events will be, we shall see. I hope it will be possible for the readers of the "News-Letter" to be kept aware of these developments. Meanwhile, we ask for their prayers so that the new Declaration may be successful in an endeavour in which every Christian country should participate.

A. N. TSIRINTANES.

Professor of Law at the University of Athens.

#### JERUSALEM, 1960

During his short visit to the Holy Land, which lasted only from Wednesday, November 23rd, to Monday, November 28th, His Grace the Archbishop of Canterbury received a tremendous welcome from the clergy and laity of many Christian confessions. The journalists who came with him from Britain were especially impressed and even astonished by the character of the Roman Catholic participation in the official reception of the Primate. After the "Te Deum" in S. George's Anglican Collegiate Church on the day of his arrival one of the journalists came up to me and asked me why there had been at least fifteen Roman Catholic clergy in the church during the service. I began to explain to him the way in which the Roman Catholics of Jerusalem belong to the Latin Rite and various Eastern Rites and the way in which various Latin religious communities were separately represented, thinking simply of the large number of Roman Catholics present; they were certainly more numerous than the representatives of any other church. But he was astonished that there were any Roman Catholics present at all. I have been told that the same journalist, a Roman Catholic, when he saw the Franciscans entering the church for the "Te Deum," supposed that they must be Anglican Franciscans; he was puzzled, however, by the sight of others in different habits going in with them and enquired the number of Anglican religious communities in the Holy City. But to us in Jerusalem the presence at our "Te Deum" and at the reception after it of many Roman Catholic clergy was no surprise. It is customary in Jerusalem for the Eastern Churches not in communion with Rome and the Anglican Church to be officially represented at Roman Catholic services on such occasions as the celebration of the Pope's coronation. Similarly at the enthronement of the Greek Orthodox Patriarch, at the services celebrating the 15th centenary of the Patriarchate of Jerusalem and on other such

occasions the Roman Catholics and the Anglicans were represented. In the same way at the enthronement of the present Anglican Archbishop in Jerusalem, at the consecration of the Bishop in Jordan, Lebanon and Syria of our communion and on other occasions there have been representatives of the Roman Catholic Church at our services here in Jerusalem. What surprised us who live here was the reception which His Grace received when, in the course of his pilgrimage, he visited shrines which are in the charge of the Roman Catholic Church. The honours paid to him in those shrines were certainly a new departure in Anglican-Roman-Catholic relationships.

So much has been said about this that it is perhaps necessary to point out that it was the representatives of the Greek Orthodox Patriarch of Jerusalem who received His Grace officially at the doors of the Church of the Nativity and the Church of the Holy Sepulchre, that His Grace visited the Greek Orthodox Patriarch before the other Patriarchs and the "Custos Terrae Sanctae," and that it was with the permission of the Greek Orthodox Patriarch that His Grace celebrated the Holy Eucharist in the chapel of S. Abraham on the roof of the Church of the Holy Sepulchre. His Grace was received by special representatives of the Greek Orthodox Patriarchate, sent from Jerusalem, at Jacob's Well near Nablus. When he went to Gethsemane, although he was received by the Franciscans first of all among the ancient olive-trees and in their church, he went immediately afterwards to the Tomb of Our Lady, because the Greek Orthodox clergy were there to receive him in the shrine.

Even well-informed Anglicans, when they visit Jerusalem, are inclined to get the impression that all Christian communities are there on the same footing. Jordan is an Arab country in which about 90% of the population professes Islam. Israel is a Jewish country. Although what that means in terms of the Jewish religion is a matter of great controversy, it certainly means that religions other than the Jewish religion are regarded as foreign by the majority of the people. The Christian minority in both areas, for the most part Arab, consists mainly of families which were never Moslem and retain their Christianity since the period before the rise of Islam. In that period, although there were certainly Christians among the Arabs of Syria and Palestine, the majority of the settled population of Palestine was not Arab. The languages of the country, until the eighth century or even later, were Greek and Aramaic. Arabic replaced these languages gradually as the mother tongue of the Christians of the country. But the church did not come to

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be called "Arab Orthodox" instead of "Greek Orthodox," because for many ages Arab by itself meant Islamic, and also because in the empire of which Palestine formed part there were at almost all times Greek Christians. Greeks from inside and outside the dominions of the Moslem rulers of Jerusalem came to Jerusalem and joined the monasteries there, which retained Greek as their liturgical language, although the parish churches, with their married clergy recruited locally among village people, came to use Arabic. The Arabic name of the Church is not "Yunani," signifying "Hellenic"; it is "Roumi", signifying the Church's historic connection with the Roman Empire or the Byzantine Empire, as we call it, of which Palestine was a part for at least six centuries. Thus the Greek Orthodox Church (Keneset Er-Roum) is not a foreign body in Palestine; it is the church of the country, although many foreigners belong to it and lead it. And the monks of the Greek Orthodox Church, although with few exceptions they were born outside the Holy Land, come to the Holy Land for life, generally when young, and are obliged to be subjects of the country of which it forms part, if not by birth, then by naturalisation. For four centuries before 1917 they were Ottoman subjects; they were then Palestinians under the mandate and now, by Jordanian law, they have to be or to become Jordanians. It is fairly certain that the number of Jordanians by birth among them will gradually increase in the future, although it is to be hoped that foreigners by birth will continue to join the monasteries, as it is their function to serve the pilgrims of the Orthodox Church as well as the local Orthodox and the Church of Jerusalem will still need the support of the rest of the Orthodox Church.

We are now looking forward to hearing that the conference of all the Orthodox Church's leaders from all countries, which was to have taken place this year, will take place next year. It is understood that this conference will consider possible ways of bringing about the re-union with the main body of the Orthodox Church of the Coptic, Ethiopian, Armenian and Syriac Churches which have been separated from the rest of Christendom since the Christological controversies of A.D. 451-681. It is therefore possible that their representatives will be present, at least as observers. The conference will have to consider the whole question of the relationships of the Ancient Churches of the East with the World Council of Churches and the response that can be made to whatever overtures the Pope may make in connection with the coming Council of the Roman Catholic Church to those who are not in communion with his see. If the

conference among the orthodox has to be postponed on account of political difficulties, it will be most unfortunate, as now that the conference is impending each particular Orthodox Church feels itself to be unable to take any action that might appear to anticipate the future decisions of the Orthodox Church as a whole. The Patriarch of Moscow is now, as I write, in Egypt; before these lines appear he may have visited Damascus and perhaps Jerusalem, Athens, and even the Oecumenical Patriarchate. We must be ready for surprising events.

(Canon) EDWARD EVERY.

#### THE VISIT OF HIS GRACE THE ARCHBISHOP OF CANTERBURY TO HIS ALL HOLINESS THE OECUMENICAL PATRIARCH OF CONSTANTINOPLE

The Archbishop himself drew attention to the fact that his visit to the Oecumenical Patriarch of Constantinople was an historic one. Archbishop Lang visited both Istanbul and Jerusalem in 1939, but his calls were incidental to a recuperative Mediterranean tour. This was the first time that an Archbishop of Canterbury has come to this ancient Christian centre in his official capacity as head of the Anglican Communion. He claimed on his arrival that he had come to see his friend His All Holiness Athenagoras, Oecumenical Patriarch of Constantinople, and the period of his stay shone with the light of friendship both from the Patriarch himself and from the many other people whom the Archbishop met in the course of his engagements.

His Grace arrived in Istanbul during the morning of Tuesday, the 29th of November, and was met at the airport by representatives of the Patriarch, the British Consul-General and the Anglican Chaplain. He was officially welcomed at the Patriarchate by a Doxology in the Patriarchal Church. Here he met his host and had his first glimpse of the Phanar, the traditional headquarters of the Greek Orthodox Communion. This was a brief but warm ceremony, a foretaste of the next day's splendours.

After leaving the Phanar the Archbishop began a series of calls by visiting the Military Governor of Istanbul. After lunching at the Consulate he was taken for a brief look at some of the historical and artistic treasures which are the heritage of Istanbul from the Byzantine era. He saw the great church of Saint Sophia which was once the Cathedral of the Oecumenical Patriarch, and then became probably the first ecclesiastical dignitary to enter the famous Blue Mosque

wearing a purple cassock. With its six slender minarets this ornate building is an Islamic rival to the adjacent Saint Sophia. The short sight-seeing tour was concluded by visiting the Kahriye Camii, formerly the church of Saint Saviour in Chora, in which there are fine examples of mosaics and recently exposed frescoes, the epitome of religious art as a didactic and liturgical medium.

Calls were also paid on the Armenian Patriarch and the Roman Catholic Internuncio. At the Armenian Patriarchate a most friendly conversation was followed by a visit to the Patriarchal church. The bell tolled a welcome as the Archbishop crossed the now darkened street and entered the church with its brightly lit sanctuary and vividly coloured apse. His Grace knelt at the altar, sat in the Patriarchal throne and blessed the people who had collected in the church. The faithful, summoned by the bell, thronged to kiss the hand of this honoured guest; their ardour and affection was even more impressive by virtue of its spontaneity. The visit to the Papal Internuncio was also very cordial and particularly interesting since His Holiness Pope John was a previous holder of the office and had a warm affection for Istanbul.

The climax of the Archbishop's short stay here was his attendance at the Liturgy in the Orthodox Patriarchal Church on Saint Andrew's day. St. Andrew being the Patron Saint of the Patriarchate, his feast is one of the more important occasions on which the Patriarch officiates at the Liturgy assisted by the twelve Metropolitans who comprise the Holy Synod. It was an occasion of great splendour and ceremony. The Patriarch with flowing white beard, wearing a robe of maroon and gold, towering above the Holy Synod in their vestments, conducted the service with great dignity and solemnity, largely hidden from most of the crowded church by the iconostasis, appearing occasionally in the Holy Door to bless the people and to receive the Sacred Gifts. To western eyes and ears much of the service was strange and impressive. The stark, tonal chanting by a male voice choir was like a dark background against which the processions with their colourful robes and candles, the incense, and the iconostasis stand out in sharp significance. After the Liturgy there followed speeches by His All Holiness and His Grace. The Patriarch welcomed the Archbishop and drew attention to the friendship between the two Churches which had been a long tradition, "honoured by men and blessed of God." He spoke of the need for unity in Christ as the only hope in the present situation and said how much more one realised this after a pilgrimage to the Holy Places such as he himself

had made and such as the Archbishop had just completed. In his reply the Archbishop referred to the theological exchanges which had taken place in the past and expressed hopes for further developments in this field in the future. He praised the Orthodox Church for their interest and activity in the World Council of Churches. The ceremony was concluded by the presentation to the Archbishop of an engolpion\* and to his chaplains of archimandritical crosses. Any report of this occasion would be incomplete if it left the magnificence of the Liturgy of Saint John in isolation and did not stress the welcoming spirit of Christian love which was present throughout. It found expression not only in an informal way by the packed congregation who, after standing for several hours, queued to kiss His Grace's hand and who broke out into spontaneous applause as he left the church, but also in the honour paid to the Archbishop in a liturgical way. As he sat on his "anti-throne" he was attended by officers of the Patriarchate as well as two of the Patriarch's personal Archdeacons, an honour which has rarely, if ever, been accorded to a non-orthodox Christian leader. This may be interpreted as a heart-felt and honourable welcome, but it may also mean the desire for even closer ties between the Orthodox and Anglican Communions.

The Liturgy was followed by a banquet at which the Archbishop was the guest of honour, and later in the afternoon the Patriarch paid a return call on the Archbishop at the Consulate. The last major event in his stay here was Evensong at the Anglican Church at which he preached. The service was attended by people of many persuasions, the procession of clergy consisting of Orthodox and Armenian as well as Anglican, priests and higher clergy. In his sermon the Archbishop praised the Orthodox Church who, in spite of being forced back within themselves through centuries of non-Christian oppression, "have yet not stood aloof but have entered with a firm spirit the Oecumenical Adventure." On the question of Union he said that to him Union was a formal and reasoned bond which had sacramental importance. This was the end towards which the Churches were beginning to reach out, and although such a Union was not yet fully attainable between the Orthodox Churches and the Anglican Communion, they were both embraced in a blessed unity of the Spirit.

The Archbishop left Istanbul in the morning of Thursday, the 1st of December, for the concluding visit of his journey to His Holiness the Pope of Rome. In his Apostolic Pilgrimage His Grace has demonstrated his own willingness to do as much as lies within his power to further understanding and



goodwill between the Anglican Communion and other Churches. He sees the spirit of the present stage of the Churches' development as one of "Reform by Reconciliation." His all too brief stay in this ancient city has generated a great feeling of friendship and love which is the climate in which the process of reconciliation can go forward under God's gracious guidance until the Body of Christ is finally united and complete here on earth.

NOEL T. VINCENT,

Oecumenical Patriarch's Anglican Scholar, at the Greek Theological Academy of Helki.

\*An "engolpion" is a pectoral icon which is worn by all bishops in the Greek Orthodox Church.

#### NEWS FROM ABROAD

[We are printing two summaries of views, one by His All Holiness The Ecumenical Patriarch of Constantinople Athenagoras I, and the other by Archbishop Iakovos of the Greek Orthodox Church of North and South America. These summaries are printed with the kind permission of the Ecumenical Press Service.]

#### THE ECUMENICAL PATRIARCH STRESSES URGENCY OF UNITY

His All Holiness The Ecumenical Patriarch of Constantinople, Athenagoras I, has warned that unless the three principal Christian bodies come together in "qualified unity soon all are in danger of missing the bus of their Christian mission." "We have a great Christian mission to fulfil," he told a press conference in Istanbul "and we must either do it in unity or risk failure." The Patriarch said that he believed that meanwhile there are indications that the Roman Catholic Church was shifting from its position of isolation. It was understood that by this statement the Patriarch meant that he believed the Ecumenical Council called by Pope John XXIII will be limited to Roman Catholics with non-Catholics admitted as observers. The Patriarch also stressed the urgency for achieving unity in a recent Encyclical in which he declared "The partition which the centuries have raised up between the Christian confessions does not make impossible their mutual understanding, rapprochement and reunion." He added that the good will which church leaders have manifested during the last years is comforting and illuminating..

#### ARCHBISHOP IAKOVOS STRESSES ORTHODOX ROLE IN ECUMENICAL MOVEMENT

Archbishop Iakovos, of the Greek Orthodox Church of North and South America, told 650 delegates to the Archdioceses's fifteenth annual convention that "the Greek Orthodox Church is by nature an ecumenical church." Speaking before representatives of 400 churches in the United States, Canada and South America, the Archbishop said that the Orthodox Church does not fear honest and constructive relationships with other Churches nor is such participation "coloured with preconceptions or suspicions." It is important to note that the Roman Catholic Church, as well as the Protestant churches, have expressed themselves in an increasingly respectful manner about our church. This is due in great measure to the acceptance on the part of the Greek Orthodox Church of its rightful role in the centre of the ecumenical movement, said Archbishop Iakovos. "If only other churches were as free, as open-minded, as ecumenical as our Greek Orthodox Church!" The Orthodox Church must do more than merely claim membership in the world Council of Churches and the National Council of Churches, U.S.A. It "must fully recognise the true definition and mission of ecumenicity of the Orthodox Church and the resultant role we must assume." The Archbishop proposed that the delegates give attention to establishing a national programme in order that across the "length and breath of the United States it will be possible for Orthodox Christians to receive religious enlightenment through radio and television." A strong Greek-American press using both English and Greek languages was needed.

He called on Orthodox in America to have an increased devotion to monasticism and asked for more Orthodox monks, deaconesses and missionaries. He announced that the Ecumenical Patriarch had authorised the building of a shrine on Long Island, N.Y., in honour of the weeping icons, and suggested that this shrine might become the nucleus of a centre of Orthodox spiritual life in America, with a monastery, school for deaconesses, and training centre for religious education and workers. It had been suggested earlier that the shrine be built to house the three small icons of the Madonna "which were observed shedding tears last spring."

The Anglican and Eastern Churches Association begs the Very Reverend Emilian Timiadis to accept its warmest greetings and prayers on his consecration to the titular Bishopric of Meloes, a see in Asia Minor. Bishop Timiadis' consecration took place on Sunday, September 25th, in the Greek

Cathedral of St. Stephen's in Paris by his Grace Archbishop Athenagoras of Thyatira. Bishop Timiadis has been a close friend of the Association for a great number of years, and has always taken a keen interest in its work. Our readers may recall that he replied to the address of welcome which the Bishop of St. Andrews gave to the Orthodox Old Catholic and Anglican delegates at the reception of St. Andrews in August of last year.

#### SERBIAN ORTHODOX PATRIARCH ENTHRONED AT PEC

His Holiness Patriarch German has been enthroned as the spiritual leader of eight million Serbian Orthodox in a ceremony at the century-old Patriarchate Church at Pec. His Holiness was elected head of the Church two years ago and first enthroned in Belgrade. Pec was the see of the Patriarchate from 1364 to 1766, when it moved to Sremski Karlovci. We extend to His Holiness our greetings and prayers for many years of happiness.

#### THE MOSCOW PATRIARCHATE

Following a resolution of the Patriarch Alexii of Moscow and All Russia and the Holy Synod of the Russian Orthodox Church, a new Exarchate for Central Europe was created and Bishop John (Wendland) of Podolsk was appointed Exarch with his seat at Berlin-Karlshorst. The Jurisdiction of the new Exarchate, Bishop John revealed in an interview, is Western and Eastern Germany.

The new Exarch was born in 1909 in Petersburg. He qualified with a geological dissertation and undertook scientific work in the Urals and Central Asia. In 1936 he became a monk, later a priest-monk and archimandrite; in 1956 he completed his theological studies at Leningrad Theological Academy. Later, he was for a year Rector of the Theological Seminary at Saratow, and since 1958 he has been representative of the Russian Orthodox Church at the Patriarchates of Antioch and Alexandria with his seat at Damascus. The same year he was consecrated Bishop of Podolsk near Moscow.

On the 10th July, 1960, the diocese of Podolsk was transferred by Patriarch Alexii to the newly consecrated Bishop Nikodim (Rotow). At the same time the latter, who at 31 is the youngest Russian Bishop, was appointed head of the Department on Ecclesiastical External Relations of the Russian Orthodox Church which had been recently vacated by Metropolitan Nikolai of Krutizy and Kolomna for health reasons.

#### OTHER NEWS

We were very happy to welcome to this country in 1959 Mr. Christos Christophorou, a lay theologian of the Church of Cyprus on a private visit. He was met on his arrival in London by the General Secretary, the Reverend H. R. Stringer. While he was here he was able to see something of the life of the Church of England. He also attended Evensong in Westminster Abbey. The outcome of his visit has been an exchange of greetings between the General Secretary and the Archbishop of Cyprus. We are deeply grateful to have this close bond of friendship with the Church of Cyprus. The Association had a very close connection with the Church of Cyprus in its earlier years.

We have also received greetings from the Metropolitan Nikolai of the Moscow Patriarchate, which we welcome very much, and very happy to have this link with the Church of Russia.

The Pan-Orthodox Conference which was to have been held last September had to be postponed, but will probably take place during the next few months.

#### WHAT THE CHURCH OF ENGLAND COULD DO

We ought to be grateful to Father Cotsonis for reminding us kindly and clearly of what we know, but are tempted to forget. We Anglican Churchmen are for some reason always unwilling to discuss dogma. Yet dogmatic agreement is the one thing most necessary to unity. There is only one Church (St. Matt. 16, 18; Eph. 5, 32) and only one Faith (Jude 3). There can be no true unity which does not lead us, in the words of a well-known hymn, "Back to the Faith which Saints believed of old, Back to the Church which still that Faith doth keep."

I suppose we all agree that that Church and that Faith are Orthodox. We Anglicans believe that we too belong to that Church and keep that Faith (or we should not be where we are). But what we have to do is to convince the Orthodox of this.

There are three practical steps which the Church of England, acting through the Convocations, could take without any breach of our principles, and without any State interference, and which would go a long way towards satisfying the Orthodox.

1. We could make a declaration accepting the Seven General Councils. We shall have to do this sooner or later if Christendom is ever to be united for the Orthodox will not

As an organ of these federated clubs, the journal is to be compared with the magazines issued by the M.U., C.E.M.S., G.S.S., and the like. Let it be said at once that the comparison is highly in favour of this Journal. The size of the space available, the excellent articles, the many pictures, a minimum of advertisements—all these features would fill an English editor with wistful envy. How many societies here have been reduced to typescript reproduction!

Issued monthly, a number has the usual three divisions, namely:—editorial matter and correspondence, articles, and Reports of club activities from all parts of the U.S.A. The Articles are very lavishly illustrated with photographs and drawings. The editorial matter, correspondence and news are domestic and demand no comment, save perhaps to mention that two letters came from England, from Drs. Bolshakoff and Zernov. It is also sad to read that these churches have been involved in property law suits, and that the State of New York Court of Appeal has formally described the Moscow Patriarchate as “an agency of the Soviet Government, rather than an independent religious body.” The case goes to the Supreme Court at Washington.

All the articles are of very great interest and value. They ought to be most useful to the club members and, indeed, other readers too. “Authority and Unity” is discussed in one article, amplified, as a practical corollary, by two more articles on “Sobor Procedures” and the “Metropolitan Council.” Of more general interest, there are articles on visits and sojourns in Athos and Halki Theological Seminary (Constantinople). Mr. Alfred Swan contributes a long and fascinating article on the “Sources of Russian Church Music.” There are pictures of Kiev and Valaam, of Dr. Egon Wellesz and M. Michael Ossorguine, many years choir master at St. Sergius in Paris from its inception.

Dr. Serge Bolshakoff contributes an article on “Spiritual Hunger in America.” It is an important piece of criticism. Let the Journal’s own summary speak: “The trouble with American Christianity is that it is comfortable. It demands no sacrifice. To many Christians it is merely a Sunday religion. Church on Sundays and Feasts, with contributions to funds and charities, is thought enough.” The article seeks to encourage the life of prayer and devotional mystical reading. During the course of it the writer quotes a letter in which the idea of an independent (autocephalous) Orthodox Church for the U.S.A., uniting all the jurisdictions in one, is completely rejected. The reason alleged is that the U.S.A. is of too recent a growth to sustain the privilege. It has no “substantial Ethnic Roots,” such as Rumania, Serbia, Russia, Greece, etc. have and had.

It is when we scan the reports of club life and other activities that we are mildly astonished by the picture of Orthodoxy presented. Pews fill the churches, in which priests are beardless. The clerical photo groups show their Lordships the Bishops in monastic garb and beards, with beardless seculars in smart clerical suitings and collars. “Your Questions are answered by Father Vladimir” and here is his photo—a very Anglican face, the face of the energetic, forceful, press-minded younger Vicar of our day! But let no one doubt his Orthodoxy! “May a R.C. receive Holy Communion in the Orthodox Catholic Church?” he is asked. “Yes, by being received into the Orthodox Catholic Church, and becoming a member of the True Church.” Is the influence of Anglicanism’s lighter moments to be detected in “Our Hallow E’en Party (annual),” or in “Something old, something new, something borrowed, something blue” quoted as “typical of most marriages”? The Voice of America, as imagined by old Europe, may be heard in this piece of writing: “Our Go-Go-Go-Governor Bill Kowansky, who has the warm personality of a purring kitten, and the tender heart of a lamb, must be sipping Hi Test gas for breakfast instead of orange juice . . . he might skip a club meeting and rest up, but please perish the thought. Yep, there he was as usual, as bouncy and pleasant as the ‘Guitar Boogie Shuffle.’”

Naturally these reports are written for club members who can read behind the lines and appreciate the spiritual and social life of which we only receive hints—“St. Andrew’s Day Molieben after Liturgy, with Roast Beef Dinner to follow,” “A Bake for Church Funds.” They are organised in Senior and Junior Sections [“Our goal for this year is to have all these youngsters attend the Divine Liturgy. Cookies and milk are served. . .”] Chapter and Districts. There seems to be a “ritual of admission.” Officers take an “Oath of Admission” administered by the particular club’s “spiritual adviser,” vested in cassock and stole (epitrachelion) in church. Reports only deal with high spots. A visit alone could reveal the routine programmes of these lively groups.

#### REVIEW

Sherrard—ATHOS the Mountain of Silence. Price in U.K.

50/- NET. Oxford University Press.

In a few months’ time the thousandth anniversary will be celebrated of the foundation of the monastic community on Mount Athos. Books about the “Holy Mount” have been written by such well-informed visitors as Robert Curzon,

Robert Byron, Randoll Coate, and R. M. Dawkins, but the time is ripe for an authoritative work on this most fascinating topic. Does Dr. Sherrard's book meet the need?

His book has already appeared in a German translation and is now presented by the publishers as "the first of a series of scholarly, colour-illustrated books on selected places" and as a work in which "superb photographs" are "matched by first-class writing."

Let it be said at once that the 29 colour-photographs are excellent even though about a quarter of Sherrard's 105 pages is used to display them and his other illustrative material. Those of us who have set foot inside the monasteries on Mount Athos can hardly be content with the photographs published by Byron or Coate now that we can see what remarkable success has been achieved in colour by Sherrard's two collaborators Paul du Marchie and V. Voorthuysen. Clearly the price of such a book must be relatively high. But is Sherrard's book worth 50/-?

The declared intention of the author is disarming enough. "I have done little more than arrange extracts" from works of other writers (The sources are sometimes specified in a table of references at the end.) But in what sense is Dr. Sherrard's book "original"? He has "not sought to give a personal record of impressions". Would that he had!

He clearly knows the subject well and his chapter-arrangement is unexceptionable. After a page and a half of geographical description he gives an historical sketch (about this more anon) which introduces an account of the monastic organisation, culminating in two chapters which deal with the practical and contemplative lives.

Sherrard's purpose is to stress the fact that Athos is the Mountain of Silence and the point is brought out well enough by a half-page extract from Abba Philemon in Chapter V. Certainly this is a most important aspect of Athonite life. Other features of it were emphasised by one of the Civil Governors in a conversation with the present reviewer: "Goodness likes to be hidden" and the monastic ideal must be "Humiliation" (tapeinosis) and "Emptying Forth" (kenosis). It can also be stated by the writer that an Athonite monastery is certainly not a place of silence when the simandron sounds in the small hours of the morning!

Perhaps more could have been said about Athos as an autonomous community within the kingdom of Greece: it is essentially a multi-racial republic. On p.26 Sherrard holds that the total number of monks cannot be much more than 3,000. A Greek authority in 1957 printed the figure as approximately 5,000.

The decadence induced by idiorhythmic practice (p.37) is important but Sherrard does not explicitly recognise that here is the special contribution of Athos to monastic life. It has been well said that the idiorhythmic communities are exclusive religious clubs. The impression made on the present reviewer during a brief visit some years ago was that in some quarters a somewhat worldly attitude prevailed. Sherrard himself recognises that if the Greek Government develops the tourist trade (p.26) then there is a real danger of further secularization. The taking of Vows (p.64) is no doubt important. The reviewer has heard a story from a reliable informant about a monk who asked the name of the last Derby winner—the monk having formerly been a bookmaker.

The Chapter dealing with the Organization of Monastic Life on Athos has much to say about the history of early monasticism, which is traced from Antony and the eremitical life through Pachomius in Upper Egypt, Basil and Theodore to Athanasios. Why was Athos chosen rather than some other site? And why a style of architecture that is reminiscent of Tibet? Robert Byron (*The Station* p.137) attempts to explain it (Sherrard does not) by the spread of Nestorian Christianity (both Byron and Sherrard compare Simopetra with the Potala at Lhasa).

What is stated about the value of icons (p.50) and of food (p.73) is useful for an understanding of the Athonite outlook. Sherrard might have helped the ordinary reader by explaining that the mule is the accepted means of transport from monastery to monastery. The attitude of the monks towards bathing (and they have the sea all round them!) is significant, although Sherrard's book does not touch upon it. The reviewer recalls his own experience after a swim in the sea and the monastic disapproval which found expression in the words "Be clean but not overclean."

Sherrard's last chapter turns out to be very largely a collection of passages from three works which have appeared during the last decade, all by E. Kadloubovsky and G. E. H. Palmer: *Writings from the Philokalia*, 1951; *Unseen Warfare*, 1952; *On the Blessed Hesychasts*, 1954. His Table of References makes his debt abundantly evident.

Thus the question is raised for whom is Sherrard's book intended? For the ordinary reader in need of a simple introduction to the subject? For the professional scholar? For an intermediate class? The present writer finds it impossible to answer.

The most serious criticism of the book is that it is a scissors-and-paste compilation. Sherrard admits his debt to such earlier writers as Robert Byron: "I am conscious of

how much what is of any value in the text owes to them." But he makes the fatal mistake of not always acknowledging just in what way he has been "borrowing". The absence of quotation marks prevents the reader from seeing how slavishly Sherrard can avail himself of an earlier source.

BYRON pp.58-9

... the abortive rising of 2,000 monks in sympathy with their compatriots on the mainland. Legend has it that a cross of light appeared on the summit, bearing, as to Constantine 1,500 years before, the words: "By this conquer."

p.63

... the Holy Synod submitted to the Greek Foreign Office—the department is significant—a final draft.

p.55

... John Colobos founded a monastery at the northern and mainland end of the peninsula, receiving a chrysobul from the Emperor Basil I the Macedonian, which appointed him and his foundation protectors of the Mountain and its hermits.

SHERRARD p.18

... an abortive rising of the monks in sympathy with the Greek revolutionaries. Legend has it that a cross of light appeared on the summit of Mount Athos, bearing, as to Constantine the Great, the words "In this Conquer."

p.24

... this charter was submitted—and this may be noted—to the Greek Foreign Office.

p.8

(John Colobos) established a monastery at the northern and mainland end of the peninsula, receiving a chrysobul from the Emperor Basil the Macedonian which appointed him and his foundation the protector of the Mountain and its hermits.

#### CORRESPONDENCE.

The Editor,

Eastern Churches News Letter.

Sir,

I was interested to read the opinions of my friend Fr. Jerome Cotsonis in his article "On the possibility of intercommunication with Orthodoxy." There will be few who will disagree with him as to the importance of unity in the Faith, or who will dissent from his conviction that "sacramental intercommunion ought to be the result of and not the means for a dogmatic and 'all in all' union."

Nevertheless, his general conclusions may appear somewhat stringent, and they could lead Anglicans to suppose that Orthodox people may in no circumstances receive sacraments at the hands of Anglican priests. That this is not necessarily the case is clear from the report of conversations with the Orthodox recorded in the Lambeth Conference 1930 Report on pages 139 and 140. There a distinguished Orthodox delegation headed by the Patriarch of Alexandria expressed the opinion that it is "the practice of the whole

Orthodox Church not to re-baptise after Anglican Baptism." Its members also thought that permission would probably be granted at a forthcoming Pro-Synod to recognise Baptisms performed by Anglicans, marriage and other rites, in cases where no Orthodox priests were available, and finally expressed the opinion that, unless there was a clear prohibition, the practice of Orthodox people receiving Holy Communion from Anglican priests might continue in case of need.

In various parts of the world, especially in North America, Anglicans over a long period ministered to Orthodox faithful who were cut off from the ministrations of their own Churches. Without them those Christians would have been deprived altogether of the sacraments. I do not suggest that such a situation is anything but abnormal, but on the other hand it is important not to give too negative an impression of what our relations actually are.

May the time soon come when God will grant closer unity to our Churches!—(Canon) H. M. WADDAMS.

#### AN ORTHODOX HOUSE IN OXFORD

It is interesting to speculate what might have happened, had the plan to establish a "Greek College" in Oxford at the end of the seventeenth century met with more success. Gloucester Hall (now Worcester College) was for a time transformed into a place of residence for Greek students; but although several Greeks actually came to live there, they found the standard of food and lodging so depressing that they swiftly departed. "This good work," one of the scheme's supporters, Edward Stephens, lamented, "which had raised great expectation among the Greeks, no little jealousy among their and our adversaries, the Papal faction . . . is now like to prove an occasion of the indignation of the Greeks, the grief of our friends, the derision of our adversaries, and the shame of our Church and nation". His fears were only too fully realized, and within ten years the whole scheme had come to nothing.

Oxford now possesses once more, if not a refounded "Greek College", at any rate a house which serves as a centre for Orthodox at Oxford and as a place where Orthodox and other Christians can meet together: the House of Saint Gregory and Saint Macrina at 1 Canterbury Road, officially opened on 1 February, 1960. The Warden is Dr. Nicholas Zernov, who is assisted by Mrs. Zernov: both are giving their services voluntarily. The existence of the house as a living institution is due above all to their enthusiasm and unceasing energy.

The house has twelve residents, and contains a meeting room, a dining room and an Orthodox chapel. Of the present residents, all but one are connected with the University; their religious membership is varied—a Hindu, a Roman Catholic, two Methodists, several Anglicans, a Deacon of the Syrian (Monophysite) Church of India, and one Orthodox. The Meeting Room is constantly used throughout the term by different religious societies, in particular by groups concerned with Christian Unity.

The Chapel (surely the most important part of the house) has been simply but excellently furnished. Here the Vigil Service is sung each Saturday evening, and the Holy Liturgy celebrated each Sunday. This Chapel at 1 Canterbury Road takes the place of that in the house of Archimandrite Nicholas Gibbes at 4 Marston Street, which for many years served the needs of Orthodox at Oxford, but which is now used only occasionally. Services are taken by Father Kyril Taylor, who comes down each weekend from London; in the first two weeks of this December we have also had two episcopal visitors, Bishop Alexis of Medun and Bishop Antony of Sergievo. The Orthodox at Oxford belong to a number of different national backgrounds—Russian, Greek, Serb, Arab and English—and it is not easy to provide satisfactorily for all of them at once. At present three languages (Church Slavonic, Greek, English) are used in the Liturgy. Many non-Orthodox at the University take advantage of the opportunity to become familiar with Orthodox worship.

What of the future? Inevitably, more money is needed: the leasehold, only acquired for ten years, must be extended or purchased, and a salary must eventually be provided for the Warden. While it is not intended that the house should be occupied solely by Orthodox, it is hoped that in time there will be a larger number of Orthodox living in it, and above all that there will soon be a resident Orthodox chaplain in Oxford. In the distant future there are many possibilities: a library; scholarships for students from abroad; even a fund whereby Orthodox scholars of eminence could be invited to Oxford for a period of research, or to give lectures.

Through a house such as St. Gregory's, Orthodoxy can be enabled to play a greatly enlarged part in the religious life of Oxford. If there is value in contacts between Orthodox and Anglicans, then one of the places where such contact can most easily and fruitfully take place is a University. Saint Gregory's has certainly a task: let us trust that it will also have a future.

Timothy Ware.

## ANGLO-ORTHODOX RELATIONS IN THE WORLD COUNCIL OF CHURCHES.

Anglican-Orthodox contacts in what might be called "the setting of the World Council," or at least of the organised ecumenical movement, go back to the beginning of the labours of the Commission of the Protestant Episcopal Church in the United States which was formed in 1910 "to bring about a Conference for the consideration of questions touching Faith and Order." The Russian Orthodox Church was represented at the first international meeting called by the Commission in 1913, and the delegation of the Commission which visited European Churches in 1919, immediately after the war, was warmly received by the Oecumenical Patriarchate, the Patriarchs of Alexandria, Jerusalem and Antioch, the Church of Greece, and the Churches of Bulgaria, Roumania and Yugoslavia. A little later on, at the crucial preparatory conference at Geneva in 1920, in which there was strong Orthodox representation, two Anglican delegates, Bishop Charles Gore and Tissington Tatlow, played a vital part in securing assurances that proselytizing of Orthodox Christians by Protestant missions in the Near East would cease. Thus in a very practical way representatives of the Anglican Communion were a bridge whereby the Orthodox Churches became actively involved in the ecumenical movement.

At the major ecumenical conferences which followed at Stockholm, Lausanne, Oxford, Edinburgh and Lund, at the first world conference of Christian Youth (Amsterdam, 1939), at the foundation Assembly of the World Council (Amsterdam, 1948), and at the Second Assembly (Evanston, 1954), there was always a good deal of coming and going between the Anglican and Orthodox delegations, which was encouraged because the outstanding Orthodox leader in ecumenical affairs, Archbishop Germanos of Thyatira, had his seat in London for many years. It was not surprising therefore that when in 1947 the officers of the World Council "in process of formation" decided to send a delegation to visit the Orthodox Churches in the Mediterranean area, three of the four delegates should have been Anglicans. (Bishop Wilson Cash, Professor E. H. Hardy and Dr. Oliver Tomkins, now Bishop of Bristol). The next specifically Anglo-Orthodox "event" in the setting of the World Council of Churches was the sending of a mission of ecumenical friendship to the Oecumenical Patriarchate after the anti-Greek riots in Istanbul in 1956. The late Bishop Ivor Watkins and Professor E. H. Hardy of Berkeley Divinity School played

leading parts in the delegation. The secretary of the delegation, the Reverend Raymond Maxwell, was also an Episcopalian, whose main responsibility on the World Council staff is to advise on the use of the considerable volume of gifts which flow from Anglican and other churches to Orthodox institutions in Paris and the Near East.

The meeting of the Central Committee of the World Council in Rhodes in 1959 at the invitation of the Oecumenical Patriarch and the Church and Government of Greece, was also an occasion for close Anglo-Orthodox co-operation. Nearly fifty Orthodox delegates attended the meeting, including thirteen bishops who represented eleven different churches or jurisdictions. "Official observers" from the Moscow Patriarchate were present for the first time. In the course of the meeting the Anglican delegates were entertained by the Orthodox, and many unofficial contacts took place. At this as at most other Central Committees there was a celebration of the Orthodox liturgy which Anglican and other delegates were invited to attend. Mention must also be made of the Faith and Order consultation at Kifissia which preceded the Central Committee and which was chaired by the Bishop of Bristol and attended by a number of Anglican theologians. In December of the same year an Anglican priest was included in the W.C.C. delegation which visited the churches in the U.S.S.R. at the invitation of the Moscow Patriarchate.

At the last meeting of the Central Committee, at St. Andrews, Scotland, one of the main subjects considered was "Proselytism," the issue raised by the Orthodox at the very beginning of their participation in the ecumenical movement forty years ago. Under the chairmanship of Bishop Angus Dun of Washington a commission on which the Orthodox were strongly represented drew up a report which attempts to distinguish clearly between legitimate Christian witness and proselytism which is "the corruption of witness," and concludes with a code of principles for the guidance of churches in their mutual relationships. In the public discussion the report was strongly supported by the Archbishop of Canterbury and by Professor Ioannidis of Greece, who said that the report in its final form was a "masterpiece of truth." One staunch Orthodox friend of the Anglican Communion, Professor Hamilcar Alivisatos, was present both at the Geneva meeting in 1920 and at St. Andrews in 1960! Orthodox and Anglican delegates were also associated in the discussions which resulted in the decision to propose to the Third Assembly an extension of the "Basis of Membership" of the World Council, which, in accordance with Orthodox

desires, makes the Trinitarian character of the Basis unmistakably clear. Several Orthodox delegates attended a celebration of the Holy Eucharist at All Saints Church on St. Bartholomew's day, and the Lord Bishop of St. Andrews acted as host at a reception for the Orthodox, Old Catholic and Anglican delegates, organised by the A. and E. Churches Association.

It would, however, be misleading to suggest that there is in the World Council anything that could be described as an Orthodox-Anglican "front" against a similar concentration of "Protestant" traditions. Anglican and Orthodox delegates do indeed meet as old friends and as representatives of two confessions which have a long tradition of amity behind them, and there have been occasions when Anglicans have been called upon to play a mediatory role between some Orthodox and some Protestants. But many have noted that a striking characteristic of recent ecumenical meetings has been the ease and charity with which the Orthodox representatives have spoken for their tradition, not as it were as "visitors" from outside, but as full and active members of the World Council in their own right. This is a development for which Anglicans may be profoundly grateful.

FRANCIS H. HOUSE.

### **Aims of the Association**

To unite members of the Anglican and Eastern Orthodox Churches for the following objects: (1) To pray and work for Reunion; (2) To promote mutual knowledge, sympathy, and intercourse between the Churches; (3) To encourage the study of Eastern Christendom.

### **Some Methods of Helping the Work**

1. By joining the Association and getting others to join.
2. By arranging for a meeting in the neighbourhood, when a lecture may be given on the Eastern Churches and Reunion, and the objects of the Association explained.
3. By asking the Parochial Authorities to promise a Sunday collection every year either in the service or afterwards at the doors.
4. By uniting in local centres for the study of Eastern Christendom, and for Intercession for Reunion.

Lectures—with or without lantern illustrations—can be arranged by writing to the General Secretary.

### **Subscription**

The normal annual subscription is 10/- (Life-membership £5), but none will be excluded solely on account of inability to pay this amount, while it is hoped that those who can afford to pay more will do so.

All members receive the Eastern Churches News-Letter which is published quarterly.